THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter" (JOHN 13: 7).

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SPIRITUAL AND PHYSICAL BEAUTY.

ADDRESS DELIVERED AT CEDAR CITY, UTAH, SEPTEMBER 14, 1917,
BY ELDER HYRUM M. SMITH.

ON a number of occasions, during this journey, the President of the Church has expressed himself, as he has expressed himself here, that he was not only willing but desirous to see the people and to have the people see him and his associates. Over at Parowan, yesterday, he added to that expression that, should there be any one in the congregation who would like to express himself as to how the President looked, an opportunity would be afforded him.

As I was in that congregation, I should like to take this opportunity of availing myself of that invitation and should like to say that the President of the Church of Jesus Christ of Latter-day Saints looks mighty good to me. The Presiding Bishop of the Church, who has just spoken, looks good to me, and all of the brethren who occupy these responsible positions and who are numbered among the general authorities of the Church, look good to me—every one of them. What they say sounds good to me; it appeals to me; it agrees with my own mind. It is acceptable to me, and always has been. Not only do these brethren, the Presidency and the general authorities, look good to me, but you, my brethren and sisters, look good to me. The Latter-day Saints always look good to me. There is no more beautiful sight that I ever behold in the world than a congregation of Latter-day Saints. I have seen congregations of men and women out in the world and here at home. I have seen conclaves of sectarian ministers, met to discuss the affairs of the various churches. I have seen our great statesmen in committee assembled. I have seen the aristocracy of some parts of Europe. I have seen members of Parliament. I have seen men in prominent positions. I have seen

congregations of other religious denominations. I have seen audiences in great political gatherings. I have seen audiences in evening dress, in attendance at a dance or a theater. I have seen men dressed in gorgeous uniforms, the uniforms of the army and the navy; but in all my experience I have never seen men and women, individually and collectively, that looked so good to me as the congregations of the saints of latter days. I have never seen anything more beautiful than a great congregation of little children of Latter-day Saints. They look good to me. It is not because of their outward appearance altogether. "Judge not according to the appearance, but judge righteous judgment" (John 7: 24), say the Scriptures. The Latter-day Saints look good to me, not merely because they are good-looking but because they are good. They have good hearts; they have good minds; they have good thoughts. They are good men and women.

Out of the abundance of the heart the mouth speaketh; and a good man, out of the good treasure of his heart bringeth forth good things; but an evil man, out of the evil of his heart, speaketh forth evil things. There are some individuals in the world, who, outwardly, look good but inwardly are corrupt and wicked. There are women who, if you were not acquainted with them, may look good as to outward appearance, but who may be of very bad reputation. There are men who might be termed handsome, from the mere outward appearance, but who, like the whited sepulchre, might be inwardly full of corruption. My associates look good to me, my brethren, because I know them to be good—good men; and, as far as I have been permitted to mingle with the Latter-day Saints and become acquainted with them, they look good to me, because they are good. As the president said, when he invited the people to inspect him and his associates, I want to say to you that I am an experienced inspector with respect to the presiding brethren, because I have lived in their midst; I have associated with them and traveled with them. I know that their hearts are good, because only good things come out of their hearts. I have never heard evil things come from their hearts. I have never heard them blaspheme the name of the Lord. I never heard them advocate wickedness, nor encourage men to do wrong or to work iniquity. Their whole lives have been contrary to that; they endeavored to teach men to do good, to serve God, to walk uprightly, to be pure, wholesome, holy and righteous in all of their walk and conversation before the Lord and among their fellow men.

The Lord knows what is in the hearts of men; the Lord knows the very secret thoughts of the heart; but the Lord is not alone able to do this, for men are likewise endowed, in a measure, with this gift. He has given them that right and that privilege. There is one of the gifts of the Holy Ghost which the Lord divides, severally, as He wills, among His faithful children, which is called the

discerning of spirits; and the man who has the gift of the discerning of spirits can likewise look into the heart of a man and discern what is in his heart. That gift was wholly developed in the Lord Jesus Christ. The Pharisees, the Scribes, and lawyers and doctors of the time, the wicked, and even His own disciples, could not conceal the thoughts of their hearts from Him. He knew what they were thinking about, and He often told them their very thoughts. Peter likewise could do the same thing, and did it on a number of occasions. Any man with that gift can tell what is in the heart of a man. My brethren and sisters, any good man, any elder in the Church, who has the Spirit of God with him, is entitled to its companionship, through faithfulness. Allow such a man to live for a season in any family, and it will not take him long to tell what is in the hearts of the members of the family. Men cannot carry a treasure in their hearts and conceal that treasure from the servants of God. No, they cannot carry a treasure in their hearts and conceal it long from their fellowmen; no matter who they are, they can't do it. If the heart is full of evil a man cannot conceal it long. He may be able, for a little season, to keep the fact from his fellowmen, but he will give expression to evil by his acts and by his words, sooner or later. The fruit is bound to grow, by and by, just as surely as the good man is bound to make the fact known among his fellowmen, because only good will come from his heart. His lips will speak only those things which are good and pure and holy. Nothing of an evil character will come out of his heart. I want to testify to you, my brethren and sisters, that this is the condition of the Latter-day Saints; not all of them, no, not all of them, because they have not all reached the state where their hearts are altogether pure, where they are altogether good, and where nothing but good, or a good treasure is stored up in their hearts. But the Latter-day Saints in general, the assemblies of the Latter-day Saints, those who have faith in the gospel, those who are doing their duty, and in the work of the Lord, sufficiently to come to meeting—and you find them from the north to the south, from the east to the west, in every stake and in every ward—they are good men and good women, and we know it; we are not deceived; and they look good to us. A person who is wicked, and who is known to be wicked, corrupt, vile and impure, it makes no difference how comely he may be externally, or how well dressed, the fact that you know he is corrupt, impure and immoral, makes him abhorrent. He does not look good at all; he does not look good to a good man. He looks vile and repulsive as he is.

My brethren and sisters, there are many Latter-day Saints who are exceedingly good looking; but there are some men who are good-looking who are not good. There are some Latter-day Saints who might be deemed, by an art critic, as not being very handsome in form or figure. They may be deformed through accident

or birth, or through poverty and hardship, or lack of nourishment: they may not look very handsome, but within their hearts is the love of God, if they are living so that they may have the companionship of the Spirit of God. The Spirit of the Lord lightens their eye, quickens their intellect, fills their whole body, and when you learn to know them they are handsome. They look good, because they are good, and you forget the physical deformities or imperfections. They are lost sight of, and you see only the man who has within his heart the image of God, the love of God, and love of his fellows, and he is a good man. That is the kind of men and women the Latter-day Saints are; and yet I might say that the Latter-day Saints, because of their goodness, because of their faith, because of their obedience to the commandments of God and the laws of the gospel, are the handsomest and the most beautiful physically, of all men, if you take them collectively, as a people, in addition to being beautiful and good in heart, in spirit and in works. There is less deformity, there are fewer physical infirmities among the Latter-day Saints, fewer children born imperfect in limb and joint and mind among the Latter-day Saints than among any other people in the world. This is due to the fact that they, to a greater extent than any other people in the world, observe the laws of life, the laws of health, the laws of God; and they are good, good to look upon, good to know. Not only good to look upon but to know, demonstrates their goodness, so that those who know them love them.

My brethren and sisters, I would like to say that this is my estimate of the Latter-day Saints and my judgment of them, after having carefully inspected them from every part of the Church. In a little old tumble-down shack, in a disreputable part of a great city, I have seen a little company of Latter-day Saints meet together in the name of the Lord. They were poor, poorly clad, some of them poorly fed. You could see in their faces and in their clothing that they were poor—poor as to this world's goods, and they were ill fed; but out of their eyes shone the very love of God, the love of man, the love of Truth, and the determination to abandon the world, their associates and the things of the world, for the gospel of the Lord Jesus Christ. They would meet together with a few of the elders of the Church, in this little place, the best they could secure, and only a few people together, but the prophecy and promises of the Lord were invariably fulfilled, for His Spirit was in their midst to bless them; and they looked good to me. When I think of these little congregations of saints out in Europe, poor but faithful, who met together in a little room, or in a cottage, wherever they could, when I think of my associations with them and have looked into their hearts and have known, by the Spirit of God and the gift of the discerning of spirits, that they were converted; that the gospel of the Lord Jesus Christ was deep in their hearts; that they loved it more

than they loved their own lives, I want to tell you they looked as good to me as you look to me, here in the enjoyment of good meeting houses, farms, fields, and plenty. While they do not know the abundance that we enjoy, yet they are just as much the servants of God and the children of God, and the Lord loves them. While they may never have the privilege of enjoying many of the things we enjoy, as surely as God lives and has spoken it, they will come up in the resurrection of the just, with the saints who are faithful here, to receive the reward of the just and an exaltation in the kingdom of God. That is the knowledge, I tell you, that makes a man humble and that makes him love the Lord, who is no respecter of persons; but in every nation he that feareth Him and worketh righteousness is accepted of Him. God help us ever to remain true, that we may be accepted; that we may look good to each other because we are good, and we shall then look good to God.

Just let me refer to another incident that occurred over there at Parowan yesterday. The President of the Church looked at a body of young men who sat in the choir, and he said to those young men: "I am proud of you." I thought to myself, I wonder if those young men appreciate that. I wonder if in their consciences they feel they are entitled to such a tribute from him who represents God in the world, as the President of the Church. If they were not, I thought to myself, then it seems to me that they could not help but resolve from that very moment, as long as they live, that they would be worthy of it; so that the President of the Church could be proud of them. If they were already so living, what must have been the gratification they felt in their hearts.

Why, that, my brethren and sisters, will be and is what the Latter-day Saints are living for and hoping for; it is the word we expect to hear when we go before the Master, our God and Father; that when He shall look into our hearts He can say, "Well done, thou good and faithful servant; I am proud of thee. Enter thou into the joy of thy Lord." That will be the happiest and the most glorious thing that men can ever hear. That is what we are living for, and to have achieved it is to have accomplished success—success in life, and salvation. Amen.

ANTIQUITY OF THE GOSPEL.

By Dr. James E. Talmage, of the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints.

The old Anglo-Saxon words "god" and "spel," from which our Anglicized term "gospel" is a lineal descendant, signified, in combination, "the good news of God." In a theological sense, and indeed

according to common usage, "the gospel" is thus defined: "Good news or tidings, especially the announcement of the salvation of men through the atoning death of Jesus Christ" (*Standard Dict.*).

It is noteworthy that the word does not occur in the Old Testament, which is usually regarded as the record, in part, of the Semitic peoples, and of God's dealings with them through the medium of the Mosaic Law. The definite distinction between this law and the gospel of Jesus Christ is strikingly illustrated by the segregation of the Holy Bible into Old and New Testaments. The teachings of Christ, and, later, those of the Apostles, emphasized the superiority of the gospel over the Law, which latter was likened by Paul to a schoolmaster whose function was to discipline, train and instruct, in preparation for the greater revelation of the gospel (See Gal. 3: 23-29). These and other kindred facts have led to the erroneous assumption that the gospel was first revealed to mankind when Christ came in the flesh.

Nevertheless, the gospel, comprising not alone precepts but the accompanying authority of the holy Priesthood to administer the ordinances thereof, was preached to men in the earliest period of human history. The necessity of (1) faith in the then unembodied but chosen and ordained Savior of mankind; (2) the indispensability of repentance as a means leading to the remission of sins; (3) the divine requirement of baptism by immersion in water, and (4) spiritual baptism through the power of the Holy Ghost—which constitute the fundamental principles and ordinances of the gospel—were preached and administered to Adam, the Patriarch of the race, and by him to his posterity. Through a revelation to Moses, this is recorded of Adam, following the man's transgression:

"And after many days an angel of the Lord appeared unto Adam, saying * * * Thou shalt do all that thou doest, in the name of the Son, and thou shalt repent and call upon God in the name of the Son for evermore. And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the Only Begotten of the Father from the beginning, henceforth and for ever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will" (Pearl of Great Price, Moses 5: 6-9).

As wickedness increased among men, "God cursed the earth with a sore curse, and was angry with the wicked, with all the sons of men whom he had made. For they would not hearken unto his voice, nor believe on his Only Begotten Son, even him who he declared should come in the meridian of time, who was prepared from before the foundation of the world. And thus the gospel began to be preached, from the beginning, being declared by holy angels sent forth from the presence of God, and by his own voice, and by the gift of the Holy Ghost" (Verses 56-58).

The prophet Enoch testified further: "But God hath made known unto our fathers that all men must repent. And he called

upon our father Adam by His own voice, saying * * * If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost" (6: 50-52).

Enoch taught the same gospel and administered baptism to repentant believers, and Noah, duly ordained, labored in similar ministry: "And it came to pass that Noah continued his preaching unto the people, saying: Hearken, and give heed unto my words. Believe and repent of your sins and be baptized in the name of Jesus Christ, the Son of God, even as our fathers, and ye shall receive the Holy Ghost, that ye may have all things made manifest; and if ye do not this, the floods will come in upon you; nevertheless they hearkened not" (8: 23, 24).

So, from Adam to the Deluge, which came because of the unbelief and apostasy of the race, the ordinances of the gospel were known and administered. Reverting to Biblical Scripture, we read that the gospel was preached unto Abraham, with the assurance that all who would abide therein should be accounted as Abraham's children (See Gal. 3: 6-18). Through the Prophet Joseph Smith a fuller account of Jehovah's promise to Abraham is given us, the Lord saying: "I will bless them through thy name; for as many as receive this gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father"; and the particularity of the blessing wherein all families of the earth might share through the lineage of Abraham, was to be "the blessings of the gospel, which are the blessings of salvation, even of life eternal" (Abraham 2: 10-11).

As Abraham's posterity became sinful, the lesser law, which when codified came to be known as the Law of Moses, was prescribed instead of the gospel, which had been preached aforetime and which was later taught by the Lord Jesus Christ. Following the apostolic administration, apostasy again darkened the world; and now in the current, or last, dispensation, the gospel has been restored anew, with all its ancient authority, power, and blessings. The Church of Jesus Christ of Latter-day Saints proclaims these glad tidings to the world.

This gospel is new only in the fact of its restoration to earth according to prophecy. It is the gospel of Jesus Christ, which was preached to and by Adam, Enoch, Noah, Abraham, and a host of other men of God who ministered anciently; it is the gospel that was taught by the Savior Himself and by His Apostles; it is the eternal gospel brought again to earth in preparation for the advent of the Lord Jesus Christ.

THERE is a best way to live, and it is best to live the best way.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 25, 1918.

EDITORIAL.

CONCERNING SLANDER.

SOME people do not join the Church, and even decline to investigate the principles of the gospel, because of the false stories they have read or heard about the members or leaders of that organization. If the Church were popular, if the elders were accepted by men, and the members spoken well of in the highways and byways of the world, they would enter the ranks of Latter-day Saints, but they cannot muster courage enough to take their stand on the side of an unpopular cause.

Those who take this position are highly inconsistent. If they were to govern themselves by that argument with respect to their church membership, they could not identify themselves with any religious denomination, for there is none that has not, at one time or other, been the object of severe and adverse criticism, and in some cases not undeserved.

They could not be members of the Church of England, for instance, for if they had lived in the 16th century, when Henry VIII. broke with Rome, they would, undoubtedly, have heard worse stories about this "supreme head on earth of the Church of England," than they ever heard of any "Mormon" elder. They would have been told that he married Anne Boleyn while his wife Catherine still lived; that, being tired of Anne, he caused her to be executed, whereupon he married Jane Seymour, three days after he had obtained a divorce by means of the ax of the executioner; and that he had three more wives, one of whom he divorced because she was ugly, and another whom he caused to be beheaded because of her alleged ill behavior before her marriage. They would have heard many more stories of an unsavory kind about the early "defenders of the faith."

They could not belong to the Lutheran church, for according to stories told about Luther and some of his associates, these were no better than they ought to be. Of Luther himself it has been said, by opponents, that he wrote one of his famous books while under the influence of liquor; that he was a covenant-breaker, having violated his vows as an Augustinian friar; that he was guilty of seduction, by marrying a nun; that he instigated a rebellion, and that he was the arch-heretic of his age. It is, therefore, clear that those who are influenced in their church affiliations by stories they may hear, cannot consistently belong to the Lutheran church.

Nor can they find peace to their souls in the Roman community. For, if they are to be influenced by salacious stories, they may hear or read the most sensational ones about popes and cardinals, priests, monks, and nuns. There is no crime, from simony to incest and murder, that has not been charged against prominent Roman ecclesiastical dignitaries, and the organization as a whole has been held responsible for the shedding of the blood of the thousands upon thousands of human beings slaughtered as martyrs upon the altar of intolerance, at the instigation of the clergy and with the sanction of popes. To refer to only one episode—the massacre on the day of St. Bartholomew in the year 1572. Some historians tell us that when the report of this inhuman butchering of French Protestants reached Rome, the pope and the cardinals went in procession to the church of St. Mary, where they sang a *Te Deum* as an expression of gratitude for the "blessings" God had poured out upon the Christian world. Evidently, those who take such stories, whether true or false, as their guide to church membership cannot, with consistency, give their allegiance to the Church of Rome.

And the fact is that they cannot belong to the Church of Jesus Christ, our Lord and Savior, either, because of the false stories that were circulated about Him and His early followers. He who was without sin, holy and pure, did not escape the poisoning fangs of slander and the brutal onslaught of malice and hatred. The enemies said He was the friend of "sinners;" that is to say, that His morality was such that He enjoyed the company of outcasts. They whispered among themselves that He was a glutton and a wine-bibber; they accused Him of Sabbath-breaking, and said He was possessed by an evil spirit, and, finally, convicted Him before their courts on charges of blasphemy and rebellion.

His first followers fared no better. All the Apostles, except John, were murdered. St. Paul, looking at the status of himself and his brethren of the Twelve in the world, describes his impression in these words: "Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day" (I. Cor. 4: 13). That is to say, the world considered the followers of Jesus as filth, to be scoured off wherever found. The world, notwithstanding all errors, all evil-doing, considered itself clean, except for the presence in it of the disciples and the Apostles of the Crucified One. These were the filth and dirt that had to be swept out. That was the status of the Christians for many centuries after Christ. It is clear, therefore, that those who permit themselves to be governed by slanderous stories in their choice of church membership cannot belong to the Church of Christ, for He and His followers have always been spoken evil of by persons who are full of evil themselves.

It is necessary, therefore, to warn those who are tempted to jeopardize their eternal life by consuming the poisoned pabulum

of scandal-mongers, whether it is served up in lying gossip around the fire-place, in novels that are but blotches on literature, or by sneaking newspaper writers who generally hide themselves behind a pen-name.

Our Lord says, "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake * * * Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets" (Luke 6: 22-26). If we believe this, can we turn away from the people of God because they are slandered and spoken evil of by the world?

We do not mean to say that because a church or a religious body is spoken evil of, therefore it is the Church of Christ; but we do say that the members of His Church have almost without exception been the objects of the assaults of the slanderous tongues of the world. It is one of the characteristics by which they may be known—not by any means the only one, or the most essential, but nevertheless one of great importance to the honest seeker after truth, and we must not imagine that we are justified in rejecting His Church because men speak evil of those who belong to it. We cannot, on the day of final reckoning, come before our Lord and say, "Dear Master, I knew that the Church of Jesus Christ of Latter-day Saints was Thy Church, but my friends and relatives slandered the elders and the people, lecturers and clergymen told awful stories about them, and the neighbors got excited every time a 'Mormon' tract was offered to them, and for these reasons I did not join Thy Church." You cannot, on the day of judgment, plead such an excuse. Your conscience would bid your tongue and lips be silent, for that irresistible accuser knows the secret reasons why you did not obey God when the call came; it knows that the attitude of the world towards the Church was not a valid reason for your disobedience, and that it cannot serve as a shield against the divine justice on the day of judgment.

The fact is that "he that seeketh findeth," and the probability is that he finds just that which he is looking for. If he is looking for weaknesses in those he associates with, he will find them; if he is looking for flaws in the creeds and inconsistencies in the practices of believers, he will find them in abundance; if he is looking for errors in the Bible and mistakes in God's works in Nature, he will find a great many of them—or, at least, he will think he has found many of them; he will feel that if the Creator had but consulted him, the world would have been better constructed in some particulars, provided his suggestions had been carried out. A fault-finder will always find what he is looking for, and some day he will find what he is not looking for, namely, a big fool ensconced in his own, pride-inflated bosom.

The Latter-day Saints do not deserve the censure of the world,

any more than the first followers of our Lord and Master did. They are in the world to bless their fellow-men. They have no other desire. They have a message to the world, that the day of coming of the Lord is near at hand, and they desire only to deliver that message in the name of their Master, and they pray that all who hear it may believe and be saved in the kingdom of God.

J. M. S.

MINUTES OF THE LONDON CONFERENCE.

THE semi-annual meetings of the London conference convened at "Deseret," 152 High Road, South Tottenham, London, N. 15, on Sunday, April 14th, 1918. President George F. Richards, of the European mission; Elder George F. Richards, Jr., of the Liverpool office; President James Gunn MacKay, and Elders Charles A. Welchman, Oliver G. Ellis, and James H. Ludlow, of the London conference, and Elder Arnold G. Holland, of the Norwich conference, were in attendance. President James Gunn McKay presided and conducted the meetings.

The Sunday-school session commenced at 11 a.m. by singing, "Welcome, welcome, Sabbath morning." Invocation was offered by Elder James H. Ludlow. An instructive, as well as an entertaining, program was rendered by the different branches of the conference, consisting of songs, recitations, dialognes, and short stories, showing the parents what is being taught to their children, and the effectiveness of our Sunday-school organization.

President George F. Richards spoke on the responsibility and duty of the parents toward their children. He said, in part, that the little children are as pure as the angels above. Satan has no power to tempt little children until they come to the age of accountability, which, as the Lord has revealed, is at the age of eight years. Children are then old enough to understand the principles of faith, repentance, baptism in water, and the laying on of hands, by those duly authorized, for confirmation to membership in the Church and Kingdom of God, and for the bestowal of the Holy Ghost. The office of the Holy Ghost is to bear witness of the Father and of the Son, and of the truth of all things. Our children, at the age of eight years, are entitled to these blessings, and it is a sin for parents to withhold them. The Lord positively states that they should be baptized when they are eight years of age, and parents should see that this holy ordinance is performed then, not waiting until their children are nine or ten years of age. Shall we deprive our children of that which is necessary for their guidance? Some of us are doing this, and we shall be under condemnation if we neglect our duty towards them. If the parents are not able to teach their children the gospel, there are auxiliary organizations in the Church and faithful men and women appointed to do so, and

parents should co-operate with these Church-workers. Children are dependent upon their parents to teach them how to pray. This will help to give them a conception of God and perhaps a better conception than we give them credit for having. They should be taught to pray night and morning. Parents should not be harsh to their children. God is merciful to us. His children, and we should be merciful to ours. We should teach them to keep the Word of Wisdom, and the Law of Tithing, by example as well as precept. When we teach our children what is right and we do not do right ourselves, we destroy their confidence in us. We have a duty toward our children, and should be faithful in its performance.

Closing hymn, "We're not ashamed to own our Lord," was sung by the Hammersmith Sunday-school. Prayer by Brother J. B. Prior.

The afternoon session commenced at 2 o'clock by the congregation singing, "Come, let us anew." Prayer was offered by Elder Oliver G. Ellis. An anthem, "Ye simple souls who stray," was then rendered by the London conference choir, under the direction of the choir leader, John Read.

The Sacrament was administered by Brothers Henry J. Stagg and Nathan Lee.

The general and local Church authorities were unanimously sustained. President James Gunn McKay read a brief summary of the work accomplished in the London conference during the year 1917, showing the progress made and the betterment of conditions over the previous year.

A soprano solo was pleasingly sung by Sistor Doris Rumble.

Elder Charles A. Welchman spoke on the first principles of the gospel. He stated that if the plan of life and salvation of the Master is worth anything to us, it is worth all, and we should endeavor to live up to its principles. We should have implicit faith in God, for without faith it is impossible to please Him. He bore a strong testimony to the Prophet Joseph Smith's mission.

The anthem, "O Galilee," was rendered by the choir.

Elder George F. Richards, Jr., addressed the congregation. The gospel, he said, teaches us to put our trust in a supreme Being. There is too much insecurity in the world. Men and women suffer disappointment because they trust themselves and not God. This world's war that is now destroying thousands of people is the result of man's faith in his own power to realize his ambitions. We must build our faith on a secure foundation. The gospel as taught by the Master and His apostles and as revealed in this dispensation teaches that salvation comes through the grace of our Lord Jesus Christ, but in addition to having faith in God, we must keep the commandments that the Redeemer has declared must be obeyed. It is our mission to call men to repentance. Christ has declared that all men should repent and turn unto

Him. Certain ordinances are required before they can enter the kingdom of God. Men must be baptized by immersion by one having authority. Christ was baptized in this way. He went down into the water and came up out of the water, and was baptized, not because He was sinful—for He was without sin—but to fulfil all righteousness. After baptism, hands are laid upon the head of the believer to confer the Holy Ghost. This spirit, if it be not grieved as the result of sin, will then lead him from destruction, and will be his constant guide and companion. These ordinances are the way into the sheepfold. We should not stop after receiving them, but should go on unto perfection. Latter-day Saints know that the promises of the Lord will be fulfilled if they do their part, for He has so declared, and nothing is impossible with Him. Their faith is founded upon the Rock which is the sure foundation, being in Christ Himself and in revelation, and therein is no disappointment.

Elder James H. Ludlow testified that the gospel, as restored in this dispensation, would eventually go to all nations. The powers of the adversary, he said, will not for ever thwart the Lord's purposes. The Lord, who knew that calamities would come upon all the earth, commissioned His servants to warn its inhabitants, and to cry, with the prophets of old, "Repent, for the kingdom of heaven is at hand." The signs of the times affirm the nearness of Christ's second coming, and the saints should have their lamps trimmed and burning and be ready to meet Him.

The meeting closed by the congregation singing, "Though deepening trials," and prayer by Brother Ralph J. Pugh.

The evening session began at 6 o'clock by the congregation singing, "Praise to the man." Prayer was offered by Elder Charles A. Welchman. The choir rendered the anthem, "An angel from on high."

Elder Arnold G. Holland was the first speaker, stating that when God has a work to do He will commission men to do that work. He will tell them what to do, and will reveal His word to them. Joseph Smith declares that Moroni, an ancient prophet, delivered to him the gospel, and that Peter, James, and John came to him and commissioned him with divine authority. The world has been unable to prove that "Mormonism" is false. All people who obey it gain the testimony that it is true.

Elder Oliver G. Ellis stated that a great many people condemn the Prophet Joseph, because he was a mere boy when he received his first vision. In olden days there were men called of God in their youth. God takes the weak things of the world to confound the worldly wise. Why should not we be blessed with prophets, as were the former-day saints? Where there are no prophets the people perish in unbelief. People will say that prophets are no longer necessary, but the Scriptures prove that this is false.

The anthem, "What shall the harvest be," was sung by the choir.

President George F. Richards then addressed the congregation. He said, in part, that this was a time of great events in human history, and that he desired to speak somewhat concerning the conditions and the great war of the present time. The sympathies of the children of men are divided, but the great majority of men and nations is with the allies. It is a war of right against might. The war that is being waged to-day is a fulfilment of prophecy. Many of the great minds, before 1914, when the conflict began, said that a war of this kind was impossible, but Latter-day Saints took exception to this view because it was in conflict with ancient and modern prophecies. Man's wisdom can be mistaken. God is above man in wisdom and foresight, as the heavens are above the earth, and therefore His prophecies have not failed. Likewise, the Lord predicted, through the Prophet Joseph, that the waters would be cursed in the latter days. The world is now beginning to realize the fulfilment of this prediction. The wicked are to slay the wicked, and the wrath of God will not be turned away from the nations of the earth until they repent. This war is the result of wickedness, said the speaker, and the world is ripe for destruction. The present war will most likely be attended or followed by revolutions, famine, pestilence, and bloodshed, until the people either repent or perish. These things must take place before Christ's coming. We may look for internal troubles. The nations that are fighting for the rights of the people will be compelled to abide by the right, when the victory is won. The way must be prepared for the gospel to be preached to all the world. Do not think that any of the governments are clean and pure. Each nation will be chastised for its own unrighteousness. God is at the helm and through all the troubles and afflictions that shall come upon the earth the right will prevail. The gospel is sent to you to warn you. Woe is me if I preach not the gospel of repentance and do not warn the world of the judgments that are being poured out upon the children of men because of their wickedness. There is no peace in the hearts of wicked men. Instead of having the kingdom of God within them, there reigns in their hearts the kingdom of Satan—a fire which consumes and destroys all peace and hope af future joys.

President James Gunn McKay made a few closing remarks. He exhorted the saints to give heed to the instructions received. They were reminded of the words of the Lord, as recorded in the Doctrine and Covenants, that he that needed to be commanded in all things was a slothful servant, and if they waited until they were commanded and then went about with slothfulness to keep the commandment, they were already sealed unto damnation. You know what you ought to do, and now go forth and do your duty. Those of you who have not yet received the gospel I would invite to consider the Scripture that states that God is not mocked. Our duty is to cry repentance unto the people, that they may have

the blessings of the Lord. We are grateful for your faith and devotion in the past. We pray the father to bless you in your goings and comings, that when the souls of the children of men are garnered, you may be found among those who have obtained the celestial kingdom of God.

The conference was brought to a conclusion by the congregation and choir singing, "The Spirit of God." Benediction was pronounced by Elder George F. Richards, Jr.

On Sunday morning, April 14th, President Richards held a meeting with the elders. Brief reports were given by each elder. President Richards spoke upon the work being accomplished in the conference, and gave timely advice and encouragement.

JAMES H. LUDLOW, Clerk.

FROM THE MISSION FIELD.

Baptism.—On Sunday, April 14th, 1918, a baptismal service was held at "Deseret," 152 High Road, South Tottenham, London, N. 15, when nine candidates were baptized. President George F. Richards spoke on the necessity of baptism, stating that there were three witnesses in heaven, the Father, the Son, and the Holy Ghost, and that there were three witnesses on earth, the blood, the water, and the Spirit. Local Elders Frederick J. Porter, and Herbert A. Herrington officiated. The candidates were later confirmed members of the Church.

Appointments.—Elder Emmanuel H. Clarke, of the Saltley branch, Birmingham conference, was set apart as a missionary in the British mission by President George F. Richards, April 12th, 1918, and was appointed to labor in the Leeds conference.

Sister Esther Anne Ward, of the Saltley branch, Birmingham conference, who volunteered to devote all her time to missionary service for a period of at least one year, was set apart as a missionary in the British mission by President George F. Richards, April 12th, 1918, and was appointed to labor in the Birmingham conference.

Socials.—On Saturday, April 13th, 1918, at "Deseret," 152 High Road, London, N. 15, the North London Relief Society held a successful fancy dress concert and party. It commenced at 6:30 p.m. The large assembly hall was decorated for the occasion with flags and national emblems. A large Union Jack was hung at the head of the hall, while over the entrance the Stars and Stripes were placed. The party was opened and closed with prayer. The musical numbers were very pleasing, and the recitation, giving a unique illustration of the cockney dialect, was especially well

received. After games and refreshments, those in different costumes were formed in a grand march. There were seventy-six different characters represented, and they presented a very brilliant appearance. Each character was introduced in its turn to the audience. Miss Germaine Depassel received the first prize for symbolizing "Peace." Mrs. Hannah Lloyd received the second prize, as "Queen Elizabeth." Little Jimmie Hill, as Boy Blue, Marjorie Turnbull, as a Scotch Lassie, and John Reed, as a Roman Soldier, were given prizes. The promoters of the entertainment took in over £15, which will be presented to the Middlesex Volunteer Ambulance Corps.

Branch Conferences.—Three sessions of a branch conference were held at the Derby branch, Nottingham conference, on March 31st, 1918. At the morning session the children rendered an appropriate program and President Leroy S. Dickson spoke on Sunday-school work. At the afternoon session reports were given by President Wilford Bradley, the lady missionaries, and others. President Dickson commended the work done. The speakers at the evening session were Elder Walton E. Bodily and President Leroy S. Dickson.

On Sunday, April 7th, 1918, the Dublin branch conference was held at Dublin. President Benjamin R. Birchall presided. President Sidney L. Wyatt, of the Irish conference, Elder Joseph H. Ririe, and President Foulton, of the Belfast branch, were among the visitors. At the Sunday-school session an excellent program was carried out, and President Birchall spoke on the importance of the correct training of the children. The afternoon session was addressed by Elders Ririe and Foulton. The evening session convened at seven o'clock, with one of the largest congregations ever assembled in the Latter-day Saints' hall in Dublin. President Wyatt spoke on the restoration of the gospel, the gathering of the Jews, and the saints of the latter days. He was followed by Elder Ririe and President Birchall. A well-attended social was given by the sisters of the Relief Society, on Monday evening, April 8th, when a high-class program was rendered.

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